M 1402

Group IV

Friday

May 10, 1968

NY

PART ONE

MR. NYLAND: There are a few things I want to say tonight. One has reference to Warwick and the Barn. And what we talked bout two or three months ago when I warned you about general behavior. I have not read a little article that apparently appeared in the Warwick Times, but it has something to say about us. We will read it, we will see what it is, you know we had the building inspector there, and the Doctor came and looked at things, and so forth, and-- you see, the little town loves gossip. And when they have no facts then of course they embroider. And that's exactly what we have to be very careful about and we have to behave like ordinary people so that there is nothing that can be said against us. And even if we do that, they will still interpret it in the way they would like, because they love gossip. And it is something new they can talk about it, because ~~there is~~ they have nothing else to talk about. I only mention this as something that you again and again have to be careful for, and those who come to

the Barn have to keep it in mind, ~~You are~~ that we're almost -- we are under constant supervision of a certain kind. And not always nice. Because they like to find fault, to cover up their own. That is always the case because then when they are guilty, they feel that someone else who is also guilty, ~~carries~~ shares it with them and that lightens their own load. And even if there is nothing that is truthful, it still is satisfactory enough for them to talk among themselves. What exactly is in the article, I don't know. I talked to the lawyer, it was a little bit derogatory, or something probably that was not right. I do know a little bit about the gossip because we heard about that. Naturally it started more or less with the little fire we had and commotion, and then having no electricity, we had to use candles, that was of course also held against us because it looked like somthing that was mysterious, ~~and~~ "you never can tell", and the spirits, and they come, ~~and~~ sessions with the devil, and a couple of animals there, oohh, and an atmosphere that was not so healthy, maybe," et cetera. It is like this in life. And it is exactly a good replica of what are we influenced by, how do we behave, what is within us sufficiently strong so that we know for sure for ourselves what is right. So that we don't indulge in things that are superficial. That we cut it short if it happens to be in our presence, that something like that becomes known that you have the strength of character to be able to oppose it and that there is nothing that can put any blame on you. It's true of the Barn, it's true of ordinary life, it's also true with Work on oneself. One has to be very careful that when you want to Work, ~~is to~~ that you consider it: under what conditions and when you wish and what you want to do with it. And what it is when you actually receive something extra-ordinary, something that in the beginning you cannot explain. But it can of course take place because as a result of Work, certain

changes take place in the body. And the psyche of a man becomes much looser, much more free. And much more sensitive. And that as a result of that, certain things will affect him which before did not affect him. And also as the same kind of a result, because of this fluidity which gradually takes place, that what were old thoughts and have been stored away, can come to the surface and sometimes can come out in dreams, sometimes a little hallucination. Sometimes it is as if one is actually in contact with certain things that one calls then "spirits" or at least, for lack of a better name, one assumes that one has a certain influence which before you did not know. The question is always how to take such things because they can happen and they are sometimes a little strange, to say the least. Only be means of Work will you continue to eliminate any bad effects. Whenever it is that anything of that kind starts to affect you, and it might be because when one Works, one really Works sometimes. And certain things are apt to happen to one. And it's not that I want to warn you about that, only I want to say that if it does happen and it's a little strange and you see more things than you have seen before, that you try to place it by again and again and again becoming objective to them, whatever the facts are that you experience. And whatever there is as a form of behavior or change of your own physical body in some way or other. Again it has to be taken as an opportunity which was not usual and which comes now and it will be added to the possibilites for yourself to wake up. There is only one way to counteract anything of that kind that is ignorance. That is with knowledge. And the knowledge one must remember all the time. The necessity of Work and understanding of that. This I want to say in regard to the Barn. There is another something that belongs to this. It's a little different, however. It has to do with man as they grow up. It has to do with the responsibility

it is more and more laid on people. The responsibility, in the first place, of that what you start moving and which starts to evolve. And in the second place, the obligation, which, as you continue to live in life. And you get a little older, that then because of the experiences you have, you will feel more and more that there is a possibility - I would not say of lording it over from someone, but you will feel and you might think that you are already a little superior. And because of that you have an extra additional power over some who are ignorant whereas you know the truth. You must be very careful about that kind of an attitude. Because it is in ordinary life of course logical that there are times in which you will have to assume more responsibility. And a particular for instance. We seem to be living now in a period in which there are little children born in our group. It is something that you have to consider. What is it that you do? What is it that you become responsible for? What is it actually that you undertake? It is sometimes quite frightening because here in the midst of what we call "our life", and the experiences that we have to undergo, and the conditions we have to meet. That what is in the world now. That what is the Earth providing us with. And a great deal of great many difficulties. And conditions which are without any question not very nice. And sometimes quite deleterious and sometimes stinking up to high heaven. And how we have grown as a civilization with the emphasis on so-called progress. And the forgetfulness. And the never teaching of that what could really help us throughout this. And the necessity of the development of something that is latent in man and that although he has it, he does not know what to do with it. When we talk about Man Number Four, it really means that the people who come to a group like this have something of the possibility of a development of a Kesdjanian body. And that for that reason, they happen to come and

become interested in these questions because some thing must be in them that actually wishes them to look at life from a little different standpoint. We say it is the beginning of one's feeling, A feeling center, or that what is centered in one as a feeling or where everything else is centered around that what is feeling. And that the problem of Work is to change such feelings into an emotional quality of a higher rate of vibration. And this is what we are trying in order to have, regarding the rest of the world, a certain standpoint from which then, if we could live there more and more, we could judge what goes on in the rest of the world and not be as much affected. And then come certain things like, let's say an executive having to deal with different people. A person who can say, "Yes" and "No" to certain activities. A person who has incurred obligations and has children. And then he finds himself as a father or a mother having to take care of new life for which he is responsible. And thank God it was possible for them to have it. And now what will they do? You might say exercise their superiority. Naturally it is expected of them. Because they are father and mother. They are a different generation maybe, but they are much more mature. They actually have in their hands the particular fate of such a child. And what will one do? When one looks at it, and it is precious, and you see it grow like you see many things grow when you start to work with it. The responsibility which all of us have regarding the Barn. When the Barn is something is alive and it starts to grow— Week after week, something is changing. And perhaps added to it. And it starts to grow more or less in the surrounding in which it can grow and to which we add a little and perhaps ~~stumps~~ stunt the growth every once in a while in ignorance. And sometimes that's quite right because we may have vision. When one educates, That is, when one has a responsibility for a child, and again I say this child in a most general way. Because if I

build something it is my child. If I create something of my own and I endow it with certain properties, it is a child. And I produce for which I am responsible during the production and perhaps in the finishing of it I also remain in an attitude of a creator. ¶ A father and mother are a creator of that what was their child when born and which is now on their own. Sometimes we say it is like the neutralizing force between the positive and the negative, and at the same time it is a force, although it may be neutral regarding father and mother, it has a right to life on its own, to be able to live. And it needs, in the beginning, that kind of a guidance not to stunt the growth of that what remains neutralizer. And that the main problem between father and mother is that they constantly will see the child as a neutralizer between the two so that father and mother both remain responsible until the child had grown up enough to stand on its own feet, or at least to have the possibility of crawling a little bit away from them and gradually loosening this bond of the three so that that what is neutralizer becomes a force on its own and starts then to develop in accordance with its own law. ¶ This is a difficult period. It takes place in the first seven years of a child's life, of which we know a little bit about the beginning, six months. After that we do not know very much than only that we look but we don't know about the develoment that takes place within. And there is very little memory for the child either. Because afterwards it cannot remember what it goes through in the first couple of years. And memory will not help it, but it is as if the child during the two years of its first existence is in contact with that what is an outer world in a spiritual sense, that is, an outer world away from earth. It is as if at that time it is extremely sensitive and receives then the possibilities for psychic development. And it is that what then during the first couple of years becomes important in what it sees around it. And that the power

that one has in order to guide that is not at all a power. There is nothing that a human being, not even a father and mother, can do about it because it started with it and receives this information inside. It is not laid onto him. At most, what father and mother can do is to continue to give an example of what it is to be grown up and to be attentive and take care of course of the body of the child. But as far as the psychological development is concerned, it is out of their hands for a couple of years until it starts to form words. And when it is formulating and starts to learn its language, that is, the language which belongs to the child, and as I say, probably two years will go by before it actually starts to come out in that sense. One has to watch very much - not what they say but how they say it. How do they then express themselves in exclamation? In the tone in which they say certain words. It doesn't matter if they imitate someone and pronounce it correctly. It is what is in the child that makes then - you might call it a noise - or perhaps sometimes it becomes already musical and it hums when it cannot as yet use words. And thank God - don't teach it too soon. Leave it alone. Let it be, even when it cries. It cries for something that comes from inside and it wants to be satisfied. And all you can do is to be there and to see that that is continued in living and that one does not interfere. This is the power that one has - not over the child - the power over one's self that you are not prematurely interfering with that what is alive and for which you were responsible for a little while. You are not responsible, after that you take the responsibility over again. I say this is the period that is very little known about and is very little discussed, because it ends at the time when the child starts to call himself, not by his own name, but calls it "I". And when it has started to call it "I" he becomes a man of the world, and at

that time it starts to be influenced by the conditions of the world. And then it becomes conditioned. And this is a very difficult period for father and mother, because at that time they will conform to that what the world has told them. And it should be just a different way. It should be that what the world has not told them but what they know essentially to be the truth. And then father and mother should behave as essential human beings in their behavior and not insist on the rules of so-called civilization. Not that they have to let the child run around and do whatever it pleases, because that is nonsense, because the child will get of course into trouble. There has to be a certain amount of authority. But this authority is not the commanding authority. It is the authority that is exacted from or by means of the child, that the child will recognize as if that what is father and mother are functioning like the elders of the church. And if the child knows intuitively that that is an example without having to tell the child that, "I am your father", and "I am your mother", and, "I am the boss". One is father and mother in being. And this is the recognition that the child should have. How does this refer to Work? It simply means that at such a time when you are confronted with that kind of a problem, you do not know how to handle it, because in an unconscious state you don't know anything about these affairs. And the more you Work on yourself, the more there is a possibility of getting (liked) of this particular principle - how to behave - you, yourself, as you are, and try to wake up. And when you can wake up that then that influence can pass over from father and mother to the child. There has to be harmony between father and mother. There has to be the neutralizing force as a result of positive and negative. It should never be predominant one way or the other than only in a certain form of initiative, but all the time with the

consent of the other and never allow the child to see a dispute between the two. It's very difficult to do that because it belongs to ordinary life. And we simply are following the laws of ordinary existence in doing it. When one learns how to contain oneself, how to speak at the right time with the right words, how to control oneself, emotionally, and give at the time when emotionally it is necessary to give. How necessary it is for a person then to be awake. And how necessary, when he is awake, that then he will have an insight into a relationship which he won't have as long as he is unconscious. ¶ You see, the whole problem of life is the introduction of a form of objectivity in order to be able to understand our subjective elements. And if that is not introduced, it doesn't matter how often you talk about how good or how bad the subjectivity of mankind is. It is true, we know it. And we know well enough what happens in the world. And we are not such fools. We know about politics. We know about the war. We know about lying. We know about burglary. We know about killing. We know many, many things. Bad literature, Bad art, All the different rottennesses, All the different publicities, All the superficialities, Everything that goes on. (It's) Quite easy, even to write about it or to tell people about it, How terrible it is. That is true. But the terrible thing is within oneself. That is the terror of the situation that Ashiata Shiemash is talking about. Not about the outside world. It is man in this world, Living and not knowing which way to turn, And knowing that there is something in him that ought to be expressed and not being able to find the words to express it. And let alone that his life can actually be an example of that what should be his essential being. This is the problem of one's life, and It is not solved by the acquisition of knowledge. It is not solved by being able to do artistic work. And it is not solved by philosophy either. And very seldom is it solved by religious attitudes. It has to do with the development within oneself so that that

what is born within oneself is the creation of that what is positive and negative within each person and the neutralizing is the rock on which one stands. This is the solidity of man that he has to find. And as long as it is there as a result of the two forces to which man is influenced by which man is influenced and which constantly takes place - this wish to grow and the wish on the part of the Earth to keep him. This solidity within him is the neutralizer between the two and that will finally settle within his emotional state. And with his emotional state, he will be able to free himself from all bondage of Earth and go wherever he wishes. The child is a symbol of that. The child, when it is right, will remind you. The child will say, "Work. Because," and the child if it could talk, "I need you, father and mother. I need you for my own growth. Don't show off to me that you are my father and mother. But tell me what to do so that I, as a child, will know how to go in my own way. Not in the footsteps of my father or mother, but my own, My own life, And I as a child have to live it and then I will grow".) And then the child will be everlastingly grateful. Whatever you face in life and wherever it is and whenever it might come, or whenever it is already there and whatever there is that you have as such questions. Try to ponder about that. What is the proper attitude? Or what will it be? And be very careful if you consider having children. What is involved? So that if you do have it, that then you are willing to experience it, I would almost say, "to the bitter end", but at least that you don't run away from your responsibility. That kind of a future generation as represented by a child as a symbol, is the future generation of us as we grow in a Kesdjanian direction. And the future generation for us, if we could become conscious, is exactly the formation of Kesdjan and leading to the possibility of a Soul. That is the creation for man. And that is reality. I hope we can Work for that.

(end first toast)

PART TWO ~~SECOND TOAST~~

MR. NYLAND: You know that gradually we are going through a certain change. You must, — those of you who have been coming for several years, you must have noticed it. It is in line with the growth of ideas and it is in line with how you take it and digest it and how you can continue to grow on different kind of food or that sometimes the same kind of food becomes digested in a different way. That applies to those who have been in contact with these ideas for some time. For those who are new, and there is always this problem, that all the time new people come in, even in Group I, aside from the fact that a few drop out who already think they know, those who come in, come in then at a certain period when ideas are discussed sometimes from a little different standpoint and sometimes a little bit more mature. And because of that, you may not be able to recognize them or to know exactly what is what, because sometimes they don't go too much in detail, and that for the detail in the beginning of an intellectual discussion of some theory, it is really necessary for some of you to go back to old tapes, because it's all there. And the publication of Firefly is not far enough advanced to give you a copy of that. Although after some time, it will all equalize. And then the things will be understood a little bit better. That is why I want to tell you just a little bit about what is in my mind regarding the possibility of further growth. Because you see, in the first place, it is necessary that these kind of ideas are maintained. And that they are carried forward by others who are younger than I am. And that they will take over that kind of a responsibility in order to present the ideas in the purest form possible for them. So that still what is meant by Work is always put in such words about which there should not be any misunderstanding as far as the principle is concerned. There is always, whenever one speaks, ~~and~~ whenever ~~everyone~~ one is engaged in formulating, there always will be some kind of an

interpretation or rather a coloring. It is as if when something flows through a channel that a little bit of that channel will be mixed with that what flows through it and it cannot be helped. But what is needed for the different people who start to talk and also try to communicate ideas to another group of novices of those who are a little bit greener or a little bit let's say who become interested after the others have already served a little term of five or ten years or so. That then they will have to understand again and again what is the meaning of Work in the simplest form possible so that they in turn, if they can and live long enough, can also learn to communicate it again and again to others. To some extent you might say it is, maybe, like a little bit of a strange hope and it is quite possible that certain things will die gradually and that they will fall off and that they will wither. What the percentage is of survival, I do not know. If I look at the many people who were in contact with Gurdjieff and who went through the portals of Fontainebleau and the Prieuré and how many are now at this age after he has been dead for some time still are interested, who are already losing contact with what is the original idea of the principle and who have already gone on the road of special kind of interpertation and cannot separate that what they are saying from that what Gurdjieff has said, and it is not because they are unwilling. I think it is because they mean very well but they are not free from themselves. I hear this many times because I know that in this country, as well as in Europe, there are different sections of people who have heard of Gurdjieff and then start a little group. We had that in Los Angeles with a few people, there are mostly ~~mostly, there~~ is one in Boulder, Colorado, which kind of a group is fed by someone from England who was influenced by Ouspensky and by Bennett and then became a little bit of a Sufi and there is a mixture of Sufism and Gurdjieff. There are several people, (who) are ~~also~~ influenced of course also by others, and that although they may understand Gurdjieff quite well in the beginning, because of the difficulty that is involved in the actual application, they put a little bit of something with it and then it becomes

more palatable to them. This I think is a great danger. And that is why I want to warn about that. There are three ways by which these ideas will gradually be established. And we will try to pursue all three. In the first place, there are the meetings. The meetings will be gradually divided, as I mentioned to you, and I will retain an inner group. Group II will gradually be split up into six or seven smaller groups with different people at their head. And I will insist that anyone who is now in Group II goes to one of the smaller groups. Because if they don't do that, they are not allowed to ~~go~~ come to Group I. If they ~~go~~ come to Group I, it is a different matter. If they don't do it, they can come to Group III. That I will continue. And I want to say something about the so-called third group a little later. That what we call this meeting is a little different. As a matter of fact, all the different smaller groups will be different. And that is why people who want to ~~find~~ join them, and in my opinion should join them, have their choice because the different interpreters are different people. And they look at Work also from their standpoint and their experience. And their approach. And that of course becomes apparent in the way they treat any kind of a group, particularly in the beginning when they don't have as yet enough facility to be flexible. And that therefore, some of these groups emphasize sometimes one thing, sometimes another. Sometimes they want to talk a little more, and theorize, and philosophize, and perfectly quite correctly because there is a place for that. And some want to talk about it emotionally and that is also quite right. And some don't want to talk about it because they would like to have certain concepts just penetrate and be for whatever they are. And that sometimes is connected with just reading a little book ; Sometimes it has happened that the tapes did ~~does~~ not require any particular discussion. And also you know that sometimes at

meetings I've asked at the end, "Go home now. Don't talk. It's not necessary." Well, these are the different things that we have been doing, and since it is now divided among six or seven, it will be different and it can not be helped. I will hold on to them as long as I can. And as you know, I will give a little talk every month. Group I, of course I will continue with. It will be in New York. This one will also continue. Because it is a very good means to link it up with music. Music is the second approach. Music has to be understood in such a way that when you come and you listen, that something, when you're open, can take place in you. And I'm not explaining music because that is not the idea of music at all. Either it stands on its own feet and you start to understand a little bit and it reaches you through a certain perhaps emotional channel, although as far as listening to sound is concerned, it is also dependent on the three centers of man. And that what takes place in him can finally culminate in a total result of all three in which the three effects, intellectual, emotional, and also physical, can be different in their essence and still form a certain harmonious entity. But in any event, Friday evening is still devoted to music as a language for all of us simply to sit, listen and to be affected, if you can let yourself be affected, If you can be in that kind of a state. I say it is not necessary to explain it, it has no language of that kind. It is different, ~~but~~ and it depends on your feeling. And it touches you, if it does, in your feelings. And then that, you might say, is sometimes a little disturbed. When it is affected, it starts to gestate or move or vibrate differently. And this is of course the aim. Because with this, it will loosen up your feeling center, ~~which~~ It will not be as tightly connected with your physical center. And because of that, it can have a life of its own. And of course it is logical that Saturday and Sunday, mostly is now devoted to physical Work. And it is ~~that~~ (the) third approach. So that as a logical conseque-

we talk most on the ordinary meeting when we talk about the intellect or about Work or about what to do or you talk about results, or your application. A little less is this Friday. Not too much talk. More sound. And still less, Saturday and Sunday because it is not necessary than only a reminder. Now what is necessary for the further growth? The maintenance in the first place of the ideas in an exact language which can be understood by everyone as scientifically logical, because if one talks about objectivity there is only one way if one wishes to become free from subjectivity. That is to have that what is observed impartially ( ) And also free from association. There is absolutely no other way. Unless you can say that certain information can be given to you of an objective, perhaps religious, perhaps a higher meaning, and you can then receive it. There is no doubt that you can. But the question is: there is nothing in one, when oneeis unconscious, to use it. And all you get is a certain influence which affects you and it is not useful for two reasons. There is nothing in you that corresponds to that what is given so that it is on an equal basis and ~~you~~ can actually direct it; and in the second place, there is nothing in one that can make it, and you have to wait until it comes. So for that reason Work is not only logical, it is scientifically absolutely correct, it is psychologically correct. It is also religiously sufficient for anyone who is interested in an emotional approach, that then on the basis of Work and whatever interpretation one can give to His Endlessness ~~of~~ or what you can derive from reading the chapter ~~on~~ Art, or reading that what is religious or that what is said about sequence or about the impartial mentation, ~~or this~~ all the different things that are of a semi-religious nature - a discussion of the different religions, Buddah, and Tibetan religion, and Christian, and Mohammedanism — ~~and~~ all these different things, whatever there is in the book, you can take

from Gurdjieff and you can be fed by it. Now what is needed for the continuation? Not only your application, your verification of that what is the truth in an absolute sense. That of course is logical that you have to find out for yourself that it is your truth and that, because of that, you wish to continue. Assuming now that you have reached that point, where you wish to continue, then the obligation that I have explained last Tuesday, on the five rules of Objective Morality. It is necessary that at a certain time in your life and in your development, you will wish to communicate this to others. This is the purpose of Group III. But Group III is extremely difficult. It is not just a group that you say, "Now we ought to have a Group III because we would like to have some people who are interested but not as yet sufficiently connected." You are making a very grave mistake. The problem is there, without doubt. There are many people who could become interested. And it is necessary to contact them. But what is required? An ability to understand a variety of people. An ability to know where they happen to live. And they will come, when it is an open meeting, from a variety of different places. And they will bring to it their ideas and thoughts, because one assumes that of course that they are interested and also sincere. And that they have already been thinking a little and that they have been influenced by a variety of different ideas, and they may come from Zen or Krishnamurti or from Subud or they may be psychologically inclined or they may be physically interested - I mean by that by physics - actually the exact sciences have had an influence on them. Biologically, anthropologically, whatever it is, they will come and ask questions. And someone will have to answer them on their basis, not by just giving them A, B, C, because it has no meaning whatsoever. And there's no sense talking to them about Work. It does make sense to talk about their state. Where does their question come from? And what is the terminology or the different phraseology that they are using - that what is for them their jargon

of a certain kind - and you have to meet it. And you have to meet it in a group. So there has to be that kind of a variety spread over the different people who ask questions, and you have to make sense. And you cannot get away by just hiding behind a little statement that it is too difficult or that this is the method and this is Work and this is Gurdjieff. Because they are not interested in Gurdjieff at all. They are interested in inner life. They are interested in the possible development of themselves. But don't forget that many of them are Hasnamussians. And many of them already are dogmatic in their religion. And many are not flexible any more. And many are conceited. And they will have to know why is this so much better or why it is the so-called only way. And you cannot just go along with it and simply say that Buddahism is called the Only Way, therefore it is the only way. Because if I'm from Missouri, you're not convincing me by that kind of a statement. This is group III. One has to consider very, very long before one starts a third group. Because the group has to have a certain standing, otherwise it runs dry in two or three weeks. This, I say is the difficulty. When we considered it in San Francisco, there was no one who could take that particular position because I agree, it is difficult. And I know, one has to find and hunt for a long time before a person actually has that kind of a flexibility. So we took seven people out of the group, each representing a different type. And with them, and as a whole, when they could arrange and communicate and agree among themselves, they then, as total seven, could represent more or less a united front to the people who would ask questions and those who were more fit to answer a certain question, they would answer and not the others. It is a way of doing it when you have a large enough group. But you cannot do it when you just wish. And many attempts that are being made certainly run dry after a very short time. I

would advise people to wait. In the other groups, wherever they are, there is no reason for Group III. There is reason to talk out of a group to certain people and then encourage them of course to come and find out a little bit about Work. But the preliminary work has to be done outside of a meeting because it's much too dangerous to be asked a question and not to be able to answer it. One answer of that kind and you reduce not only the possibility of such a person ever becoming interested, but you affect all other good questions that have been answered in the correct way. You break down by one mistake. The question has come up in one of the groups and my advice is to wait. Wait till the group is large enough to choose from. And then one can have every once in a while an open meeting in which one can invite friends, and one person can for instance like talk over the radio, give a little speech, or something of that kind, and invite fifty or sixty people to come and then talk and illustrate and perhaps give them an idea of what is meant by Work. Which is quite correct. Then one is not so much open to certain questions and then can always hide behind the ~~question~~ fact that this is a lecture and it is given on the ideas of Gurdjieff. I want to say this because you will also be faced by exactly the same problem. That is, after I die. As long as I am here, I will keep Group III because I think it is quite useful and I think it is very, very necessary to talk about Work in life from a variety of different standpoints. And that to the extent that one can touch on ~~a variety of~~ different kind of subjects, to that extent there will be a perspective in Work ala Gurdjieff. And when Gurdjieff calls his book All and Everything, he talks about ordinary life. And he talks about it from the standpoint of a conscious man. Because it's Beelzebub who tells about the slugs. And Hassein who sits, and the little "I" wishing to find out. The emotional state in which a person has to be;

The intellect, which is required; The openness of being able to talk about a variety of subjects. That is, from the standpoint of ordinary science, quite permissible without hiding behind a certain form of false morality. All these kind of things have to be satisfied first. And I would, I say, I would wait a long time on it before one should start a third group. Do with whatever you have and call it whatever you like. And most of the so-called II groups, number II, are nothing else but third groups trying to talk about Work. I'm not saying or critically saying anything about the attempts and I don't want to imply that one should not do it. I think one should constantly continue with whatever best attempts one can make. That, after all, is all that can be expected from anyone. And to the extent that there is life, enough that ~~there~~ is fed in the beginning, then it will start to grow because the ideas will continue to grow, almost, I would say, by themselves because they have a right of their existence, because they are truthful. And they make not only sense, they (give) really initiative and they really give perspective for one's life. The first thing is for each person — Group I or Group II. To remain, not only interested, but to make the ideas much more part of their life. And to apply it and to be honest about such application, And then having the courage to be able to talk about it. And freely to say what was their experience. And not to be ashamed, that every once in a while, even in ordinary public, one dares to say, "Do you know about Gurdjieff?", and when the other says, "No, I don't", That you dare to say, "Shame on you". That would really be something. And don't think for a moment I'm a fanatic. But it is absolutely ridiculous how often people talk around the bush and publish books, volumes, tomes, all more or less interesting, Many of them absolutely too dry, but - where is the kernel, the freedom from this life of earth? Where is the method of what to do? When Krishnamurti was asked about doing "how?" He said, "It's a very

strange word. With many applications". And that was all. And by the way, Krishnamurti is giving TV a series of eight, of which the first one has been, Thursday evening at eleven o'clock over Channel 13 ~~thirteen~~. To those who want to listen to it, the next subject is Self-Observation. So sit up if you have a TV and listen to it, if you don't know Krishnamurti. And if you do, try to listen to what he says as if you have never heard of Gurdjieff. And you cannot do it, of course. But that would be very interesting. And so it is true of many people. They are spoiled already, because you know in what direction you ought to think and ought to apply. And to be free - as if you have never hear of any question of Objectivity, or Work on yourself, or that kind of a freedom. If you only could go back, turn back the clock of your life to before the time you knew Gurdjieff existed, and to try to see how you were then, and probably very nice in your ordinary life. But how much you really didn't know. I hope you will learn to find out more and more and that when you do find out, you won't be afraid of facing it. Have a good week.

END TAPE

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